Lutheran Herald

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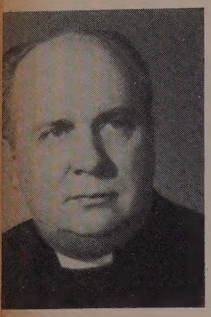
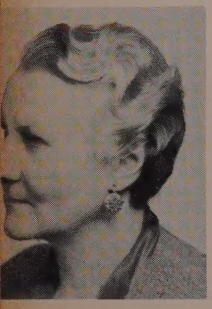
HIS INCREASING CHURCH

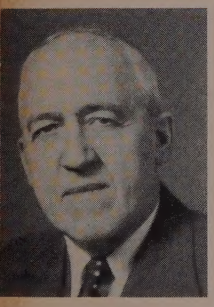
OUR WRITERS
FOR THIS YOUTH ISSUE



Dr. A. R. Kretzmann is pastor of the Evangelical Lutheran Church of St. Luke (Missouri Synod) in Chicago, and is one of the leading Protestant figures in America. A masterful preacher, his wide interest and capacities include language, education, social problems, the arts, and, as is clearly manifested in his article, youth.



One of a multi-talented and famous family, Mrs. Ruth Youngdahl Nelson is a pastor's wife in strategic Washington, D. C. She is in constant demand as a writer and speaker. Although she travels widely, she is known for the fact that her family is her first concern. She has been elected as the Capital's "Mother of the Year."



Judge Thomas Tallakson has a wide reputation in Juvenile Court circles for his untiring efforts to help the youth who have been called before his court. His concern and patience have made possible a high rehabilitation rate for delinquents with whom he has dealt. He is Judge of Juvenile Court in Minneapolis.

One of the most sought-after Bible teachers in our Church is the Rev. Herbert Loddigs. Interned by the Japanese in the Philippines during World War II, he had planned to be a missionary in China. He has been serving Concordia Lutheran Church in Los Angeles, and begins teaching at the Lutheran Bible Institute in Minneapolis this fall.

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Lutheran Herald

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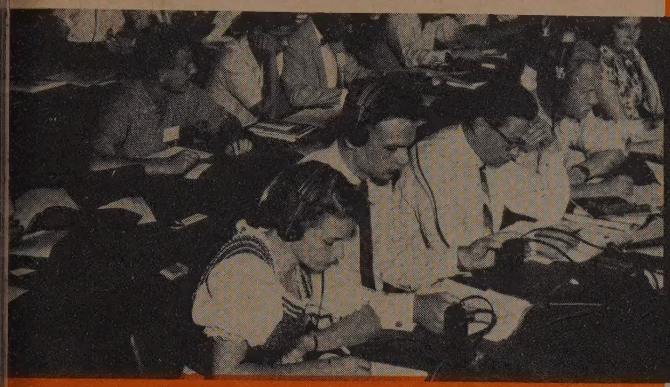
Young People's Luther League Staff

The Rev. Carroll Hinderlie
Youth Director

The Rev. David Brown
Associate in Youth Fellowship

Mr. Ray J...
Associate
Youth Stew...

Youth, as a responsible segment of Christ's Church, sat with the delegates in the LWF Plenary sessions.



YOUTH IN HIS INCREASING CHURCH

BY THE REVEREND CARROLL HINDERLIE

Never in the history of American Lutheranism has there been a youth summer like it! Just the problem of meeting its demands made every youth worker lean heavily on the promise of Scripture: "My God shall supply all your needs according to his riches in glory by Christ Jesus."

There was Missoula—almost nine and a half thousand young people registered. To be a part of the thronging thousands who went away from the Saturday night consecration service in complete silence was an experience the memory of which will bridge time and last into eternity. Through the night hours, the Holy Spirit taught young and old the meaning of the Word, "Be still and know that I am God. I will be exalted in the earth." What a God, who can silence the lips of ten thousand teen-agers in reverence and devotion! With him truly nothing shall be impossible.

And the next morning! It took an extra half-hour to seat the still-silent thousands who met to meditate on the meaning of being built on the Rock for all mankind; of being members of one Body, brothers and sisters who could differ and yet be one.

Then there was the Lutheran World Youth Conference, which met at Onamia shortly before the Assembly. And there God did for the select few what He had done for the thousands in Missoula. At Onamia the miracle of Christ's presence brought sharply conflicting sections of youth into the unity of His peace. Chief argument of one European section was that men cannot know that they are saved. They held that we must outgrow Luther and adopt Kierkegaard—and so become disturbed and unhappy Christians. But in the fellowship of the group they learned that even a tornado has an inner core of rest. Christ's rest creates redemptive activity of love.

Then there were the Bible camps which added their thousands who learned new hymns, discovered new power from new promises in the renewing Word, and made new friendships. And there were the leadership schools, from which came the usual thrilling stories.

And, last of all, there was the thrill of the final Youth Night of the LWF Assembly—25,000 met in the afterglow of a Minnesota summer sunset.

Proof of this summer's increase of youth in God will be their service at home, in the church, at school. "How can we tell our parents what has happened to us?" ten girls asked at Missoula—girls who that night had dedicated their lives to God. "By doing the dishes without being asked . . . and the rest you know." They smiled with us.

But they need help at the home base if they themselves are to be of help. Youth are serving Christ willingly in this day of His power, but they want and need adults as sponsors for their local Leagues. These should be lay people who know that there is no age in the Kingdom, that in Christ we are all adolescents who need to grow. Youth want you to help. We are setting up training opportunities for the willing adult who surrenders to Christ's call to serve Him through youth work. A beginning was made in Missoula in learning how to lay a good foundation under a youth program.

Our college youth in God's Increasing Church should motivate many. They gave themselves to the youth movement this summer as Caravaners, in International Work Camps, as Mission Builders. They gave a summer, contributed up to $700 besides for their own expenses, and found an experience of Christ and His Church no money can buy. They gave up what they could not keep, in order to receive what they cannot lose.

No task the Church can offer a lay person brings richer reward than sharing the discovery of faith with youth. Youth know the glow of increasing in Christ together with His entire increasing Church. For some willing adult another experience of eternity in the life that now is, as well as in that to come, is offered. Will you volunteer?

A counselor has an opportunity to set before those in his care all the splendor and the wonder which is their redemption . . .

COUNSELING YOUTH IN HIS INCREASING CHURCH

Three Lions Photo

BY DR. A. R. KRETZMANN

There are so many mechanical things about counselling youth that they become a real threat to our hearts. What shall happen to us and to the precious young people of the Church, if we forget that they are souls? Their purchase by the blood of Christ is their glory and ours. We have an opportunity to set before them all the splendor and the wonder which is their redemption—"Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily" (Col. 1:27).

Under all the mechanics of "give and take" which are true leadership in youth, our Christian objectives must stand out most clearly. There must be an emphasis on the centrality of Christ. This is difficult to describe unless you know Him as Lord and Savior, as Prophet, Priest, and King. It is hard to transmit by words, but it can be shown forth in a life of love. This is the basic essential, because youth must discover a personal relationship to Jesus as their only Savior.

For both the counsellor and those in his care *there must be a new emphasis on the idea of work in the faith.* This is generally an unpalatable idea because our youth is not used to *work* in religion. Bible classes, youth meetings, and other activity require no written material or any other true work. We sugar-coat everything in order to appeal to youth. We promise them that we will be satisfied with the gift of their presence. But God has given us no such easy assurance; He wants the whole person, body, soul, and spirit. When was the last time we dared to say that preparation for Bible class should take at least as much time and be worthy of the same Grade A activity as work for high school mathematics, or social studies, or even athletics? When was the time that you dared to suggest that we had to prepare ourselves for worship services as conscientiou as we do for a play or a pageant?

Some day soon, someone is going to say that we m discover the dynamic in Christianity and its insist demand as a counter-activity to the incessant dema of the young Communist Group which requires six ten hours each week for "party work" and related tivity.

Amid the constant talk of personality and cha who will lay the emphasis where it really belongs— personality ideals of holiness, and goodness, and G Short explorations into the personalities of the great m and women of God would help us be what we ou to be and to make us as counsellors able to transm some true worthiness to those who are counselled by Neumann has pointed out the personality ideal in life of Martin Luther—how he moved from the He onomy (the rule of others) to the Theonomy (the r of God) "that Christ in all things might have the p eminence," "I live, yet not I live but Christ liveth in m

We are leaders indeed, but leadership cannot be end in itself, nor can its only function be to make lead As counsellors we are called to put the emphasis proper leadership. That means a hallowed sense of dir tion which makes us leaders to Christ and the Gosp and the task of spreading the Gospel abroad. We to make the atmosphere of our counselling so free a good that devotion and work for the Kingdom beco palatable.

Bergen Evans in his *The Spoor of Spooks* calls att tion to the fact that the "hero," as the dominant figu in the present era, is largely based on aggressiven rather than on genius and ability. We have all noti how the "leadership" complex has become almost psychopathic bent in some cases.

We are to help our young people to think and feel d hear and see correctly.

We are the fortunate people of the perfect standards. e have no "ups and downs" with the raising or lower- g of community standards. We are the people of God, rking with the children of God for the purposes of the ngdom of God. Somewhere it must become manifest Burton insists: "Here is God with me—in me—all rough me—calling me—pressing me—making me ven times willing, expectant and self-consecrate." What t have learned by being disciples and children of God ngs a new value to our counselling, for it is as Brooks s said about preaching—"Truth through a personality a person." This is really something which has gone rough us—through and through—not merely talk, or b phrases, or personality tricks, or personal charm, t something which is the Word of God come alive—hrist in me."

We must emphasize positive virtues in place of nega- e traits and trends. In a day when anti-intellectualism a national pastime, we must insist that the mind, as e guide of the actions of man, must be sharp and clear d good. We cannot allow our young people to fall der the condemnation of Senator Fulbright when he ys that the oncoming generation is held under the inish blight of anti-intellectualism.

When we allow our counselling to become merely a rrective procedure, we are in danger of creating a ghtening new ideal for our young people—the ideal the man who knows too much to read—the ideal of e man who has too much inside dope to have to think the ideal of the man who is so filled up with empty gans and guesses, that he does not have to understand al problems. We can spoil the taste for godliness by ining in the ridicule of the professor, or the lampooning the artist, or the despising of the poet. We can immu- ze ourselves, and those in our care, against ideas at time when ideas will determine the future for the orld and the Church. We have spent more millions an any other country ever has on education, and yet persons are more subject to ridicule and suspicion an truly educated men and women.

In a time when the prevalent spirit is anti-organiza- onal, *we must transmit something of the glory of the llowship of saints,* both young and old, and the young d old *together.* Contrast the fear of sameness and the culiar uniformity in dress of present day youth, or the eech of our young people. They wear exactly the same thes with very little distinctiveness and use the same rgon, whose only distinction is a greater or a lesser shrillness. The anti-spiritual shows itself in the pseudo-sophistication of many college youths and otherwise well gifted people. Prayer is regarded as a secret. Religion is entirely a private affair. Discussions of religious subjects must be avoided most carefully, since they find no chance to testify and feel no urge to it.

There are nine basic fears of youth that every good counsellor must face up to and meet. There is the fear of lovelessness which can be answered only by the love of God. There is the fear of rejection which can be answered only by the forgiveness of God. There is the fear of being forgotten which can be answered only by the remembrance of God. There is the fear of getting lost which is answered only by the guidance of God. There is the fear of loneliness which is answered only by the presence and companionship of God. There is the fear of weakness which is answered only by the power of God. There is the fear of death which is answered only by the resurrection promises of God. There is the fear of annihilation which is answered only by the promises of eternal life. There is the fear of "no frontiers," and yet there has never been a time when the call has been so clear that we shall need the best of all our young people on the frontiers of the mind.

Who is going to solve the problem of the tension between military forces and world government—or between the welfare state and voluntary concern for the needs of men—or between religious consecration and the secular concessions dramatized by the daily encroachment of the standards of the world on the Church—or those in favor of Church unity and those resisting centralizing trends—or between Roman Catholicism and Protestantism since Rome still claims to be the sole custodian of salvation and is still grasping more power in political and social areas—or between totalitarian government and religious freedom pointed up by the plight of Ordass in Hungary, the Congregational pastors in Bulgaria, the Protestant in South America and Spain—or between racial pride and practiced brotherhood as seen in the policies of segregation against non-Europeans instituted in South Africa, South America, and in our own southland.

Ninety years after the Civil War, we still have not accepted them for whom the blood of good men, north and south, was shed. We can leave our youth as arrested adolescents in a hopeless, emotional, and spiritual immaturity. Or we can begin shoring up the cultural breakdown, the spiritual helplessness, the loss of a sense of direction. We can replace the present nihilism, hedonism, and materialism, with a general sense of the worth of a human soul in the sight of God.

Are we challenging our young people to search for the truth? Are we teaching them that the fear of the Lord is the beginning of wisdom?

RAISING YOUTH IN HIS INCREASING CHURCH

BY MRS. RUTH YOUNGDAHL NELSON

Life is not a Mediterranean cruise; it is a day by day realistic battle. From the first struggling breath of the infant to the last dying gasp of the aged, there is a conflict of forces, life and death waging war for supremacy. In the spiritual world it is the same. Again and again, the Apostle Paul uses battle terminology to describe a soul's journey to God. "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world . . ." (Eph. 6:12). "Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day. Fight the good fight of faith . . ." (I Tim. 6:12). Jesus Himself spoke of the devil as a roaring lion, going about seeking whom he may devour.

How, then, are we to equip our young people for such a warfare? What defensive and offensive techniques are we teaching them? To be sure, the home sets the basic pattern, but the Church, too, is a special training school for the battle of eternity.

Too Much Coddling . . . Too Little Challenging

I believe there has been too much coddling and kowtowing, and too little challenging and consecrating. How many times these past years have I not heard adults say, "What can we do for our young people?" Somehow or other there has been the mistaken concept that if we "do" enough for them, they'll do us and the Church the favor of associating themselves with it! So we have frantically tried to run entertainment programs and social activities to compete with the neon lights and the rock and roll. And the world with its millions and its multitudes has been a hard competitor.

This is not what our Lord taught us to do! Listen to the words of His call, one time after another: "He who is not willing to forsake all . . . cannot be my disciple . . ." (Luke 14:33). "No man can serve two masters . . . you cannot serve God and mammon" (Matt. 6:24). "Then said Jesus unto his disciples, 'If any man will come after me, let him deny himself, and take up h cross and follow me'" (Matt. 17:24).

Where Are You Going?

I can just see some of you becoming indignant as yo read this. "Shouldn't young people have good times you ask. "They're young only once. And where bett could they have their good times than in the church Such a response makes me wonder what your basic go in life is and who is your center. Where are you going If Christ is first, and this life is the battleground f eternity, we have no time to be piddling around softe ing people. If Christ is first, everything else is relativ Pleasure, ambition, possessions—these all assume the right perspective. This concept does not, for the mo part, come suddenly as an adult. You have to be raise in it!

Perhaps I should pause at this point to say that th doesn't mean that the young people shouldn't have ou ings, or go bowling together, or plan parties. It do mean that these activities will be only supplementar That the main stream will be directed into challengin living. Besides this, where do you find happier youn people than real Christians? They don't have to ha good times planned for them, they make them. F them, all of life is abundant as it is lived in the Lor so laughter flows readily and joy abounds.

I think of a group for example, who meet weekly play volleyball, then adjourn to some quiet place f Bible study. The motivation from this latter experien sends them another night a week to visit the shut-in Often they will tell you that this is the greatest expe ence of all.

A person living in an apartment across from the churc commented to visitors: "I love to watch your youn people go in and out. They always seem so happy." A we think of raising youth in the Church, then, should our basic and constant concern be to confront them pe

sonally with Christ their Lord, and to use this as a measuring stick as to the value of every activity?

We need to begin early—as early as we can get them. In the church school every child should be taught the stewardship of his response to the Savior who loves him. And the children are such pliable material! Speak to them in terms they can understand about human need, and see how they will want to become a part of the solution; they will want to help. In this "doing for them" obsession of ours, we have hardly given them a chance to respond to Christ's love, by sharing with "the least of these."

We experienced something of the untapped resources children are, in a Hallowe'en experiment in Washington some years ago. Some of us parents rebelled at Hallowe'en's "tricks or treats" tradition. We had seen bagfuls of gummed-up candy mixed with apples and what not, in the gutter the morning after. We knew that the children who went out with their bags had very little need of the sweets with which they were filled. Nor did we like the idea of either begging or threatening.

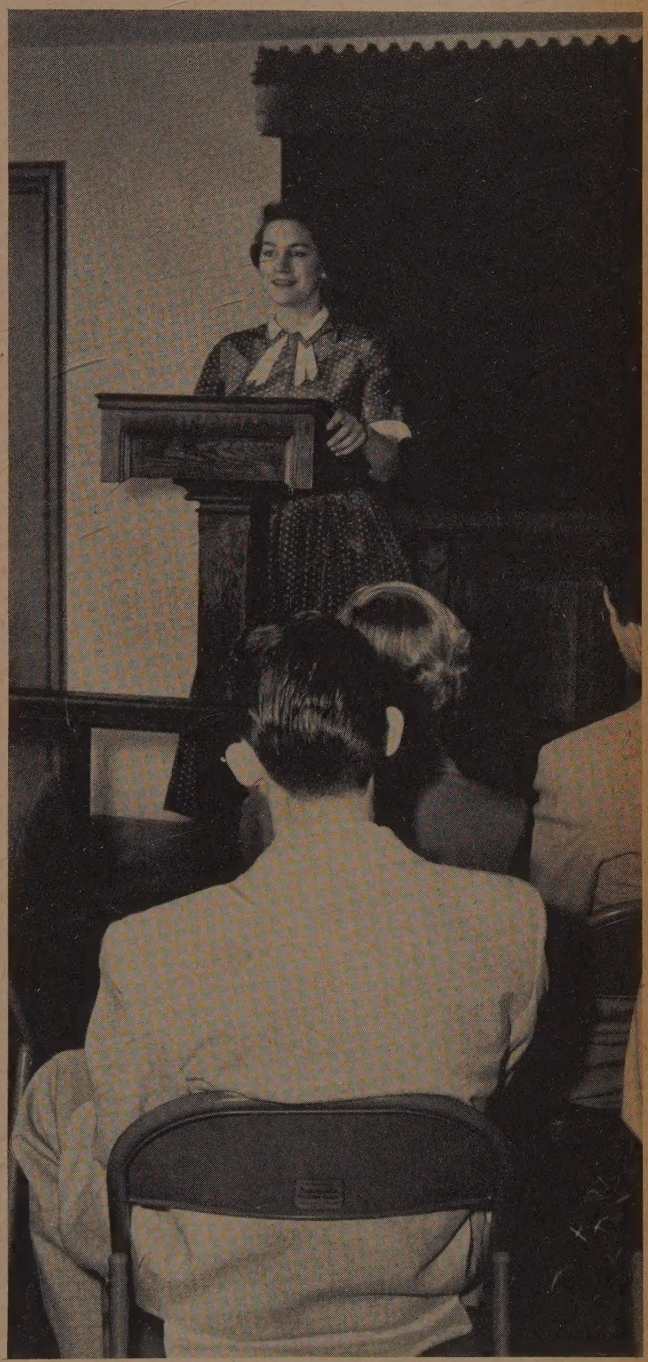
Of course there were objections when we proposed a new goal. There were parents and even some teachers who said, "Oh, let's let the children have some fun. I think they're so cute." But there were enough who were concerned about the starving children of China to want to try this new way. And did the children have fun! The newspapers co-operated by listing the things that would be helpful; the State Department co-operated in the matter of transportation to the final destination; and the children co-operated gloriously, with shining eyes and twinkling feet as they thought of the lean, hungry bodies that would be sharing the powdered milk, and rice, and dried soups, and such like that were gathered to fill the whole lower corridor of their school. They even made up their own verse to use as they went from door to door: "No tricks, but a treat, For starving children to eat."

Could it be that as adults in a materialistically-mad, pleasure-pounding world, we haven't given young folks the chance to respond to God's glorious call to share? When you deal in amusements, you are always hard put to it to think of something new; when you challenge to Christian service, the old deeds take on new meaning when they are done "as unto Him."

This coddling begins way down in the church school. How many churches at Christmas time give gifts to the children enrolled in their school, when these same children should be challenged as to what their best gift could be to the King whose birthday it is! Is it to be wondered at that Christmas has become the distorted celebration it is? Shouldn't we take inventory as to our own observance of it and preparation for it?

We Nurture Spiritual Laggards

Not only in the area of Christian service have our young folks been coddled and protected in the Church, but also in the area of spiritual learning. Following the pattern of relaxed secular education, we consider it old-fashioned to memorize Scripture and hymns, and anything, for that matter. So we nurture spiritual laggards and deprive youth of the rich heritage that can best become theirs while their minds are agile and quick to learn.



The Church is a special training school for the battle of eternity.

Nobody could pay me in money for the Bible passages memorized, or the hymns learned, for the truths gleaned in my good, growing years. Are we challenging our young people to search for the truth? Are we teaching them that the fear of the Lord is the beginning of wisdom? Are we disciplining them to use the opportunities at hand now to equip them for the battle of life? Could it be that we ourselves have become soft?

If we want to raise young people in our Increasing Church, every young people's unit should become a Bible study group. For that matter, so should every organization in the Church. Too often we have retarded our religious education after confirmation. I don't know of a happier experience for any group than that of studying and discussing God's Word together.

The Grace of Giving

Then there is the area of stewardship of both time and talent. Teach a child when he is small the joy of sharing what the Lord has given him, and he will be a good steward as an adult. Young people who have money handed to them to put on the offering plate know nothing of the grace of giving. When this is learned, how they put us to shame!

I'm thinking of a seventeen-year-old high school senior. Her allowance was $1.50 a week. This she better than tithed to her church, giving 25 cents weekly. Out of the rest came her school supplies, occasional lunch items, etc. She won a ten dollar award for a speech contest. She had worked the previous summer as a car-hop to begin saving for college, because she knew that she would have to help herself through. A call went out for those who would be willing to send an underprivileged child to church camp. The cost was $30. She came to her mother that evening and said, "I think it would be wonderful if we could send a boy to camp. Here is this ten dollar check—and I have saved five dollars from my allowance. I'll pay half if you and dad will do the other half." And though the mother knew that already they were double-tithing, and she wasn't sure where the extra $15 was coming from, what could she do but respond: "Of course we will"? Mother and daughter together knew a gladness that only sharing can bring. We need to be teaching our youth the joy of giving.

What Has Happened to the Family?

In this matter of rearing our youth in the Church, is it that we have become too compartmentalized? What has happened to the family unit? We each go our separate ways and possibly meet only in passing through the doors. Maybe our young people will have to call us back to the basic unit by sponsoring for us family nights. Unforgettable memories are these times of praying, playing, and singing together.

What a loss it is for young and old alike who do not know this joy! Often parents say that they feel like strangers to their children. Why? Could it be that in the things that pertain to the spirit we have missed the greatest fellowship of all? As we consider raising our youth in our Church, do we need to think about raising some of us adults as well?

Every Believer Is Responsible

And here is a challenge for us! Every youth group needs dedicated, enthusiastic adult counsellors. What a change can take place in the youth work of the Church when lay people will step forward and say: "Pastor, I'd like to help with the youth work. Where can you use me?" What a place to invest one's Christian witness! I know of a nuclear scientist, a Ph.D. in his field, who, with his wife, has influenced many boys and girls in this battle for life. He teaches their Bible class on Sunday, and hikes in the mountains with them on Saturday, and visits the shut-ins with them in between times. He believes that only as the hearts of men know the living witness of Jesus Christ is there any defense against atomic annihilation. And then, Christ has changed the whole pattern of his life. He must tell others about it.

It used to be that the concept of the Church was that the pastor with the help of a few volunteers was responsible for the work. Thank God, we are now getting back to the original concept of the priesthood of the believer. This is first century Christianity, where every believer is as responsible as any other for the spreading of the Gospel, whether he be the man at the desk, or the one handling a shovel, or the proprietor of a shop or the man of law, or the housewife over the kitchen sink. Each must be an evangelist—a bearer of the Gospel. This concept of the Church then, is, that every member is a working unit, so that basically the work is done by the congregation with the advice and help of the pastor and staff. Is this the concept our young people are getting by our witness?

This Is the Victory

Life is a battle. For the Christian, the inevitable outcome is victory; yea, even through the valley of the shadow. Does our Christian faith have this kind of ring to our youth? Do we know how to use the equipment they so desperately need? Are we skilled in the use of the helmet of salvation, the shield of faith, and the sword of the Spirit, which is the Word? We will convey to them no more of the love of Christ than we know ourselves. What about our example in the realm of prayer? What about our faith in God to supply all our needs and to direct our way? What about our example in Christian living, in sharing with the aged, the stranger, the unlovely, the lonely?

O Church of Today, Church of the Captain of the Five Scars, by our living, our giving, our teaching, let's challenge our youth, not coddle them!

Nine thousand took Communion at the Sunrise Service after a night of silence.

THE PLURAL AT MISSOULA

There was time for worship, for study—and for play.

Those interested in the ministry had an opportunity to talk with such counselors as Bishop Lilje and Dr. Schiotz.

THE PERSONAL AT MISSOULA

The cell groups discussed the passages of I Peter and the problems that confront them today.

Overseas visitors marched in the Youth Parade. Shown here are Gunther Beck of Austria; Ardis Gustafson, Miss Minnesota; Eivind Osnes of Norway; and Benita Johanson of Finland.

YOUTH WORK IS A CRUSADE!

ten thousand young people marched down Nicollet Avenue singing the great Christian anthems and testifying to the Christ who frees and unites. 35 floats and special units depicted the LWF theme.

CHRIST Makes Youth M

At the LWF Youth Service, Bishop Lilje confronted youth with a living, freeing Christ.

CHRIST MAKES YOUTH MORE THAN FREE

25,000 singers sang "Christ Has Made Me Free" at this impressive service.

Part of the work camp gang who went to Norway to build a Bible camp this summer.

THE INCREASING CHRIST CHANNELS YOUTH

Thirty caravaners visited camps and congregations throughout the United States.

"Friendly understanding—implying an ingredient of love—is the basis of all therapy."

DELINQUENT YOUTH
FOR
HIS INCREASING CHURCH

BY JUDGE THOMAS TALLAKSON

Great difficulty has been encountered in formulating and carrying out the role of the Church in *preventing* delinquency among youth. The contributions of the other articles in this series on the important role and areas of *prevention* are invaluable. Obviously, effective prevention by the Church would lighten the Church's burden of helping the unfortunate youth who has actually become a delinquent. The burden of this particular article, however, is to discuss from the observations of a judge of a Juvenile Court how "His Increasing Church" can most effectively help youth already delinquent.

To understand better the problems of delinquency and the areas of possible help, it is most important to comprehend the philosophy of the court that handles these matters. Generally one thinks of any court as that part of a government that determines guilt and metes out *punishment* for violations of law. This is generally called the "penal" concept of law enforcement and is used in dealing with adults. The theory of this concept is that punishment will deter. Common observation and history both tell us that this concept, though partially valid, has fallen sadly short of accomplishing an appreciable degree of law and order among either men or nations.

Delinquency Is Society's Failure . . .

The concept of a Juvenile Court in dealing with the conduct of children is quite different. It is based on the theory of analyzing the conduct to find its cause, and then removing the cause if possible. With children in the formative years and going through an admittedly disturbing period of their life, it is generally agreed that their more serious misconduct is often symptomatic of underlying maladjustments.

Put in other words, authorities generally agree that delinquency arises out of society's failure to meet children's normal emotional, physical, and spiritual needs on the one hand, and the failure to protect them fro harmful community influence on the other. To unde stand fully the delinquent act of a child and know wh best should be done in relation to it, we must lea wherein society has failed, and remedy the defect. T 14th Article of the Children's Charter promulgated at t White House Conference on child health and protecti in 1930, prescribes—

> "For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not as society's outcast; with the home, the Church the school, the court, and the institution when needed, all shaped to return him whenever possible to the normal stream of life."

This charge correctly indicates that there are sever important areas of responsibility in society's obligatio to children. How can the Church be "shaped" meet this charge more effectively? Horace Mann, t educator of long ago, sagely observed,

> "Governments do not see the future criminal or pauper in the neglected child, and therefore they sit calmly by, until raised from their stupor by the cry of hunger or the spectacle of crime. They erect the almshouses, the prisons, and the gibbet, to arrest or mitigate *the evils which timely caution might have prevented.* The courts and ministers of justice sit by until the petty delinquencies of youth glare out in the enormities of adult crimes; and then they doom to the prison or the gallows those enemies to society who, *under wise and well applied influences,* might have been supports and ornaments of the social fabric."

No Substitute for the Home

Breakdown of family living extended into harmf community influences is part and parcel, in vario and devious ways, of the problem of most juveni delinquents. The adequate, wholesome ordering of you life must come through the home. The Church a other agencies may be helpful, but there is no subst

tute for the spiritual influence of family life. But what if the home fails in this unique responsibility?

It is encouraging to note that agencies such as the Salvation Army and Volunteers of America and others are offering activities that involve the whole family, such as family camping, family devotions, and family projects. This is a realistic recognition that as the life of a normal child must be lived if possible constructively and wholesomely in the family, the family too must be helped and supplemented by its greatest ally, the Church. Adult concern and interest in the youth of the Church must be warm and personal to be effective. A judge of London's Juvenile Court asked a young woman, a Quaker, how a certain notoriously inadequate family was presently getting along. "Much better now, since I'm living with them," she replied as she went on to explain that as the mother was too ill and overburdened by the cares of her many and hungry children, she had not been able to get them to school and church. Instead of lecturing the mother about this, she moved in and helped the tired mother to get her house in livable order and saw that plain but wholesome food was prepared and served.

Through these and other physical improvements in this sorry home, with such true practical Christian help, the clouds of despair separated and a family of happy parents and children emerged. We too often look for and believe that opportunities for greatness and to do good always lie just beyond our reach, whereas they are about us everywhere. It is help of such personal nature that delinquent youth so greatly needs.

When the Home Is Inadequate

There are situations where a child cannot be helped in his own home. Here is a wonderful opportunity for those that are able to offer their Christian services as foster parents. And there are those cases where the delinquent child cannot accept or have his difficult problems met in even a kind foster home. There still remains the opportunity for the Church to be in the forefront to encourage the best and most helpful facilities in the training schools to which such a child may be referred.

A splendid example, among many others, of how the Protestant chaplain of one of our training schools, a graduate of a Lutheran Theological Seminary, was able to truly help a delinquent boy from our Court was called to our attention by his mother recently. This boy's needs had been tragically unmet in his home and community through circumstances quite beyond his mother's control. He had been involved in one unlawful act after another. He had lost, or perhaps never did have, respect for any law or authority. He openly stated in court that he didn't believe there was a God, at least not a just one. He was failing consistently in all his subjects at school, though he was of good intelligence. He was required to continue going to school because of his age. After all efforts to help him otherwise, it was necessary to refer this delinquent youth to our state training school.

One Sunday evening four months later, I received a telephone call from his mother, who had just returned from a visit to her son. She asked if I would like to hear a success story, surmising the Court more likely would hear of failures. I was indeed happy to have her gratefully relate that through the grace of God her boy had, after a month at the training school, been able to trust the chaplain in his explanation that though the world seemed against him, his Father in heaven was for him.

The boy was baptized, and three months later confirmed along with five other boys at the training school. And the mother significantly continued by saying, "And do you know, Judge, what further impressed me today? There were 100 other boys at the school who voluntarily attended the confirmation service and sat in respectful, Christian participation. You couldn't tell today that they had been troubled, mixed-up kids. And do you know, Judge, how this transformation affected my boy? He went from a complete fail in his school work to a straight A, and he is liked by everyone and he likes and wants to help other kids at the school. Talk about miracles, I couldn't believe it was the same boy, Judge."

If They Are to Be Helped . . .

There are certain things about delinquents that must be kept in mind if they are to be helped. They are usually youngsters who have been severely damaged emotionally and sometimes physically. They have been deprived of love, security, kindness, and good example. They are suspicious of all persons and do not know whom or when to trust. They are often wary of persons who truly want to help them. Patience and understanding are required. Delinquent children are not joiners and often do not enjoy or desire to take part in activities non-delinquent youngsters enjoy. It is not enough to ask them to come to church. They must be taken kindly in hand with great patience and understanding. There will be rebuffs and seeming ungratefulness. It takes time and ability to wean them back to trust and confidence. His Increasing Church must also increase its resourcefulness to meet his need.

There are different theories as to how and by what means we may be helpful to the delinquent youth, but there is one known necessary element, namely, that someone comes to know and understand him in such a personal and friendly way that he is helped to a better understanding of himself and a fuller comprehension of the world he finds himself in. The warm personal factor is the key. "Friendly understanding—implying an ingredient of love—is the basis of all therapy." Delinquent youth can find this in His *Increasing* church.

TEACHING YOUTH IN HIS INCREASING CHURCH

A pastor gathers his youth together for devotions after one of the evening sessions in Missoula.

BY THE REVEREND HERBERT LODDIGS

Many young people find the Bible divorced from their interests, unable to offer practical solutions to the problems they face daily. It is not surprising that few of them practice reading it.

To parents, teachers, and youth, the Bible on the one hand seems to scold, rant, and rave at us for our faults and then in a rather fatuous way to offer forgiveness. On the one hand we are threatened with indescribable torments in hell-fire, and on the other we are enticed with promises of delights beyond our keenest imaginings if we but meet the conditions. But fears of hell-fire or a desire for heaven does not change hearts, but only causes both young and old to act outwardly as though they loved the Word while inwardly hating it and its Author.

Naturally such "wicked" thoughts about God are suppressed by most of us. The only evidence of such hostility to God is revealed in our open dislike for His Word or, in a more subtle form of rebellion, by our boredom.

Some of this resentment is due to the old nature alone, but not all of it. Some of it is a reaction when we see that some good forces which God put into us are labelled evil. We are put into the impossible position of being punished each evening because the sun sets! God's Word wrongly presented becomes impossible nonsense. To the Word so presented, only the hypocrite will show no hostility.

If put to the test, our young people would show that for what is really theirs in God's Word they have as deep and perhaps much deeper a hunger than others who rebuke them for their lack of interest.

In a Time of Trial

I can thank an experience I had in a Japanese concentration camp for an awareness of how much more the Bible means to me than I had suspected. Under beating and questioning I had learned to my disappointment how little courage I had. I was accused of preaching against the Japanese. To this I replied that I had been too busy preaching the Gospel to preach against them. They asked me, "What is the Gospel?" As I explained that the Law commands us to love God and our neighbors, but the Gospel never tells us to love anyone but relates only that God loved us so much that He gave His Son to die for us His enemies, they stopped beating me and listened. I gave one of them my New Testament. The other asked me to give one to him and I gave him my Gospel of John, the only Scripture I had left.

One of them did not understand English well, and as he was the chief interrogater he ordered the beatings resumed. They made me kneel, drew a sword as though for beheading. Since they had beheaded others I still don't know whether they planned to go through with it. A higher officer came in and talked with them. Perhaps he ordered them not to kill me. At any rate, I was handcuffed and taken to prison by some local policemen.

In jail I became very despondent. I had expected to be out of danger and suffering forever, and now I could be taken out anytime they chose and perhaps even be given the dreaded water-cure. In my frustration I knelt in prayer and cried out silently to Him my vexation at His allowing me to be so handled. My most serious complaint was that He had left me without even a single page of the New Testament. I pointed out that I could not be expected to keep the faith without the Word, as I had not committed enough of it to memory.

I had never had the advantage my wife had of spending a year at the Lutheran Bible Institute in Minneapolis. At one time when we were hiding in a dark hole for several days with only giant rats for companions, she quoted from memory verse after verse, each one exactly fitting our needs. But here I was without the Word

When I had finished my indignant but earnest plea, I heard a native woman call out to me from an adjoining cell, "Are you a Christian?" "Yes," I said. "Have you a New Testament?" "No." "Here's one, I have two." And with that she threw a New Testament into my cell.

She could not have heard me praying. How did she know what I wanted? How, of all places in the world—the Philippine Islands—and in a jail at that, did she happen to have two New Testaments? I felt the truth of the verse, "Before thou callest I will answer thee," and it seemed as I held the Testament that the whole prison rang with the words, "Lo, I am with you always."

The Greatest Interpreter

After studying the great interpreters of scripture from the days of Origen to our own times, and not finding the satisfaction I longed for, I attended the leading theological seminary of our country. Here I found the one interpreter I had missed all along—the one who could give me the assurance I needed.

I decided the greatest interpreter of all time was myself. Nor was it easy to find this interpreter. For it takes a long time, much training, and some pain to discover the interpreter in one's own soul. For it is to me that God wants to speak when I open my Bible. And it is to you He wants to speak when you open yours. To hide behind another man's interpretation is to hide from the face of God and the responsibility for making decisions that matter.

Down the Long, Hard Road

However, it is a long road from deciding to read the Word on your own to finding out how to do it. We think nothing of taking years to learn to play the piano and paying out a dollar or two a lesson for one or two hundred weeks, but we think it strange to take a few months to learn how to study the Word.*

To see things as they are in the Word, to see how one sentence relates to the next, how paragraphs form families of paragraphs, how families of paragraphs form well defined groups—to make these discoveries on our own it is necessary first of all to lose the fear of self-exposure. When emotionally disturbed people go to a psychiatrist it sometimes takes many months to get to the place where they no longer hide their real selves from him and from themselves.

This business of hiding from God which Adam and Eve began in the Garden is encouraged in us from childhood. This would not matter as far as salvation is concerned, were it not for the fact that trusting in authorities invades not only our thinking in terms of politics, philosophy, and ethics but in the area of our personal relationship to God. The next time you read the Scriptures, examine yourself and see how you tend to read through others' eyes instead of your own. The first step is to learn to see what lies before you—to see it as it really is—to observe facts. Now facts are in themselves dull, stupid, lifeless, until we see them in relation to each other, but the facts must first be observed. In a book like the Bible we must first train ourselves to observe sharply the actual words used, then to see them as the author has put them together to form families of ideas.

Someone will say, "Where does the Holy Spirit come into this? You speak of Luther's interpretation of Scripture. If it is Luther's or mine or yours, how is God honored?" Such objectors may be forgetting that God gave us the Word and we honor the Word's Author when we seek to get what the Word itself is saying to us. For only through the Word can we be confident that it is God who speaks. Hence every effort must be made to let God speak in His Word rather than human authorities which have often erred.

How then will I know that I am not erring as they do? In all other affairs you must make your own decision. You cannot relegate to someone else the decision to believe. To let someone else decide whether you should receive Christ as your Savior is to reject Him.

The Importance of Method

In line with this discovery of the greatest interpreter, I learned the importance of *method* in Bible study. When I first met a theologian, I was awed. Theologians told me, "Whoever is interested in method, betrays his lack of content." I accepted this until I learned not to be awed. It gradually dawned on me that this was the same as saying, "If a carpenter is interested in blueprints when building a house, he betrays his lack of boards and nails." To study the Bible without some plan of procedure is like trying to build a house by collecting materials and having them dumped on a lot and sitting in the shade of a tree watching them.

The Bible comes to life when I develop method and take no man's authority on its own. We become teachers honored of God's Word when we teach students to take nothing on our authority, but to search things out fearlessly and carefully for themselves.

When our youth are delivered from the trap of authoritarianism into which some educators are leading them, the Scriptures will take on new meaning and power for them. Public Opinion studies like the recent one at Purdue University show that over half our high school students today feel most people are not capable of deciding what's best for them. A large percentage favor denying free speech to some of their fellow Americans. Other studies are showing similar results. Let not the church be guilty of such teachings.

**The Joy of Discovery* by Oletta Wald, Augsburg Publishing House.

The most crucial ministry a congregation has is to its youth.

A STUDY OF YOUTH IN HIS INCREASING CHURCH

BY THE REVEREND L. DAVID BROWN

The most ambitious study of the singular breed our society names the "teen-ager" is one recently released by Dr. H. H. Remmers, who heads the Purdue Opinion Panel.* It is the culmination of fifteen years of scientific polling of teen-agers. It discovers some startling attitudes. Youth are evidently seeking refuge in authority at any price; for example, 50% believe the masses are not capable of deciding between right and wrong; 83% say wire-tapping is okay; almost half are willing to dispense with freedom of the press.

Our Culture and Our Times

The 14-18 year age bracket is motivated by two great drives, seemingly poles apart—a demand for *independence,* and a confusion born of *insecurity.* Desire for freedom in the average teen-ager has been piqued by the casual and "progressive" look in American family life and modern education. This has been jet-shot out of proportion by the insecurities of the age in which he lives.

At the heart of the rather comprehensive study on Juvenile Delinquency issued by the Committee on the Judiciary of the Senate recently is a tersely-worded report on the inadequacies of family life as the major cause of youth problems. "Better children can come only from better parents" is the unequivocal conclusion of the committee. "Alterations through the Church and the school promise too little effect upon personal adjustment unless they function through or with the co-operation of the family."

The Church Must Answer

The Senate's Juvenile Report also includes a pertinent section about the teen-ager's relationship to the Church. "The Church can and does play an important role in child guidance by extensive activity in the field of counseling." It refers to six particular avenues through which the Church must give guidance to its youth: "The nature of God, the meaning of the Church, moral implications of military service, choice of a vocation, personal morality and relationship with other people, and sex and preparation for marriage."

It is interesting to note how the aims of this summer's Missoula convention glove-fit these aims. "The nature of God" was the central thrust of the convention as hundreds came to discover the abounding love of the Gospel of Jesus Christ. "The meaning of the Church" was the all-important meaning of the convention as manifested by its very theme "Built on the Rock." "Moral implications of military service" were considered in the opening full-day session by Chief of Chaplains Charles I. Carpenter, and the follow-up cell group discussions.

"Choice of a vocation" was the primary topic in the discussion groups one day and was fortified by special discussion hours on the church-related vocations. "Personal morality and relationships with other people" could perhaps be measured by the fact that the Missoula city authorities evaluated the convention as devoid of any incident of even minor importance. "Sex and preparation for marriage" was the primary topic for another of the afternoon discussion periods and was followed by some highly enlightened resolutions.

These areas should certainly be touched upon in the congregational program for its youth. This will only be done when the entire congregation raises its head to see that the most crucial ministry it has is to its youth.

Parent-Youth Relationships

The relationship of the teen-ager to his parents receives careful treatment in the book, *The American Teen-ager* already alluded to. It is interesting to note that ninety per cent of our youth believe that there ought to be times when the family gets together to discuss their problems. The findings indicate that this is seldom the case, however. There was often indicated a wide disparity between what the parent thought about various subjects and what the youth considered to be the parental attitudes. The findings all point up that those things youth express as their chief problems are symptomatic of an unsatisfying and superficial home relationship.

What we have sought to point up is that youth do not need more of the spotlight in which they can bask, but more intelligent Christian love and concern. This cannot be conceived of only as better facilities, more money, added staff workers in a congregation, or recruitment of counselors or sponsors (though these can certainly be instruments), but an entire congregation that generates a concern for their youth.

*Remmers, H. H., *The American Teenager,* Bobbs-Merrill, $3.75, also referred to by Pastor Loddigs in this issue.

BOOKS *in Review...*

Trials of a Queen Mother

LAMP IN JERUSALEM. Drayton Mayrant, Appelton Century-Crofts, 248 pages, $3.75.

The author of this book has written a number of historical novels, usually about America. This is her first Biblical novel since "First the Blade."

The story takes one to the palace of Solomon's temple. There, God-fearing Zibia of Beersheba is caught between two religions and two laws, between God and Baal. Her husband, Prince Ahaziah, is the grandson of Jezebel, and is dominated by his wicked mother, Athaliah. Zibia's lot is both hard and dangerous, but she perseveres, and in the end she is rewarded by seeing her son Joash crowned King.

There are excellent pictures of the culture and customs of the times, and you find yourself turning back to the Old Testament to re-read the historical background for the novel. The book is worthwhile reading.

MRS. RANDOLPH HAUGAN
Minneapolis, Minn.

Youth Under Microscope

THE AMERICAN TEENAGER. H. H. Remmers and D. H. Radler, Bobbs-Merrill Co., 259 pages, $3.75.

If you want to "prove" something—almost anything—about the current American teen-ager, you can find your statistical ammunition in this volume. You can use its findings to view with alarm or to point with pride. It's that kind of book.

Don't get the idea the book is therefore self-contradictory, or too inconclusive to have value. It isn't. It's just that it offers so detailed a portrait of the American teen that you could use the book—or misuse it—to back up any previously held opinions you might have.

It presents teen-age attitudes on an amazing number of topics—from sex to censorship, from politics to pimples. The authors, a professional pollster (Remmers) and a professional writer (Radler), offer two kinds of material. There are scores of tables which give you the percentage of teen-agers answering this way or that on many questions. In addition, you get a variety of opinions in the teen-agers' own words via letters from teens which are printed exactly as written. (One unavoidable conclusion: lots of teen-agers don't spell well!)

All this material has been gathered over a 15-year period by sociologists working under the umbrella of the Purdue (University) Opinion Panel. What could be unexciting fodder even for the technical journals comes out in highly readable form, aimed at the general public. The sociologists wisely engaged a good writer to do the popularizing.

One overwhelming fact appears throughout the book: teen-agers as a group worship the god of social acceptance. To the great majority of them, nothing is more important. Conformity is better than individuality, conformity with the majority attitudes among both peers and parents. It's better to be wrong and popular than right and shunned.

The most fascinating section for those who work with youth in the church will be the chapter on the teen-ager and his faith. It indicates that teens today have a favorable attitude toward "religion," but are much confused as to what to believe.

Incidentally, the authors conclude that the typical teen tends to be "orthodox" in his religious views. But the 10 questions designed to measure orthodoxy are hardly adequate, at least for measuring Christian "orthodoxy," which appears to be the goal. Sample question: "Our fate in the hereafter depends on how we behave on earth." A "yes" answer, say the authors, indicates orthodoxy (69% said "yes," 9% "no," 22% "don't know" or no response). So teen-agers are orthodox—orthodox what?

Several other questions throughout the book are similar—unintentionally tricky, loaded, or confusing. And in such cases the findings are somewhat questionable. Yet on the whole the pollsters' methods (explained in the preface) seem genuinely scientific and valid.

The book should certainly be sampled by all who work with teen-agers (which includes parents!). It can't help but give you a clearer profile of those who are your concern. Just don't try to make the book say too much.

CHARLES LUTZ
Minneapolis, Minn.

Russian Music—Ancient and Modern

THE HISTORY OF RUSSIAN MUSIC. Richard Leonard, Macmillan Co. 372 pages, $6.00.

It was a pleasure to read this book, for it covers the work more completely than any other I have read. It is the custom of most writers to include only the period from Michael Glinka, 1804, to the present.

Mr. Leonard points out, and rightly so, that there have been two great periods of Russian music, the ancient and the modern. The ancient period began with the introduction of Christianity to Russia in the last half of the tenth century, bringing with it the Byzantine chant of the Eastern Church. The modern period began about nine hundred years later when the secular music of Western Europe began to penetrate Russia. The author covers these two periods and his complete biographies of the leading composers gives a general history of the country.

The book also gives a good background of the lives and conditions of its people. Only in spurts did the country make progress. The periods of suppression always stunted the social and intellectual progress of the people for generations. There was no freedom of speech or of the press. All religions were suppressed and the Russian Orthodox church practically destroyed. These conditions hampered Russia during its entire existence.

In conclusion Mr. Leonard calls our attention to some interesting facts about Russia and why it is so unpredictable—"There is a view of history which conceives of Russia as a state part European and part Asiatic, and which explains on that premise the peculiarities of life, character, and thought which make these people so strange and so fascinating to the Western world. This is a valid concept, but one not wholly revealing. For centuries Russia has lain midway between the modern world of the West which represents the living and growing present and the medieval, even the ancient world of the dead past. This is the true meaning of the conflict which has split Russia for generations, Slavophiles against Occidentals, and which has thrown her rulers, churchmen, and philosophers, her writers, artists, and musicians into an endlessly confusing and fruitless disputation."

The book would be more complete if the author had devoted more space to church music for, until the inauguration of the Communist State, practically every composer wrote much music for the church.

Also, the author placed too much emphasis on the individual composers. He went into too much detail with some of their works.

Mr. Leonard achieves his objective by fine writing, much research, and an excellent background. The book is well written and has interest appeal suited to the average reader.

PETER D. TKACH
Minneapolis, Minn.

J. R. Hestene

TOWARD THE TWENTY-SECOND SUNDAY AFTER TRINITY

The Epistle: Romans 11:25-36

The Gospel: Matthew 18:15-2

Monday, November 11
CHILDREN OF TIME

Read Ecclesiastes 3:8

A time to live, and a time to hate; a time for war, and a time for peace.

The writer of this book of the Bible is entirely correct when he points out that time brings to people a great many different experiences. On this Veteran's Day we recall the fact that we live in a world where wars have been fought and, because of the nature of man, are likely to be fought again. Because peace-loving people *hate* wrong ideas and ideals, it seems necessary to use armed force in order to stamp these out.

The Bible asks us to seek peace and to pursue it. The peace-loving nations of the world are sitting down together in an effort to keep peace among themselves. Surely, this has the blessing of God upon it and should have the support and interest of every Christian.

Beginning where we are, let each of us live in love. And while we hate all things that are harmful to mankind, let us work and pray for peace, remembering it begins at the feet of the Prince of Peace.

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Tuesday, November 12
HE DOES SETTLE

Read Matthew 18:23-35

"Therefore the kingdom of heaven may be compared to a king who wishes to settle accounts with his servants."

There is something very sobering about the fact that there is no "perhaps" in the story Jesus told. There is no "maybe." God will settle accounts some day. The fact is, He will. This Parable is a faithful mirror of the justice of God.

This being true, I must look into my affairs right now. I might ask myself how I am getting along with others. The instance of forgiveness presented in the story may well be a check point. I am constantly looking to God for grace and mercy. I am asking Him to forgive me my sins. But at the same time am I unforgiving to others? This situation will not stand up at settling-up time.

Those who are aware of this truth live in the right fear that their accounts may be out of balance. Therefore they seek to keep them right. It is in the spirit of the Kingdom that when you are right with God you are right with others.

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Wednesday, November 13
THE GOD WE KNOW

Read Romans 11:33-36

How unsearchable are his judgmen and how inscrutable his ways!

Some time ago a book was writte "Your God Is Too Small." The auth listed the many ways people think of Go most of them entirely different from t Biblical pictures of Him. Some of the n tions people have about God make Hi almost human.

The Apostle Paul, perhaps more th any other person, realized the greatness God and how far He is beyond our abili to understand Him. "O the depth of t riches and wisdom and knowledge God," he exclaimed. And every student the Bible knows how true this is.

But, while we cannot know God ful or understand everything about Hi there is the God we know. He reaches with His love. He makes His will know to us in plain terms. He saves us and con to abide with us and gives us assuran that He will keep us forever.

This is the God all of us can know with childlike faith we come to Him Christ Jesus.

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Thursday, November 14
IS THE COST TOO HIGH?

Read Luke 8:27-39

Then all the people . . . asked him to depart from them; for they were seized with great fear.

Strange it was that these people asked Jesus to leave their country! It is stated that they were afraid of Him. Was that fear brought about because He had power to do miracles? Or was there another reason? Did they object to the loss of the large herd of swine?

At any rate, how well we know that there are a number of reasons why Jesus is asked to stay away. His presence costs something. There are things you have to give up if you are going to have Christ. The large herd of swine could stand for a large income today from a sinful source; or the sort of profit we make if we decide to cheat a little.

Is the cost of having Christ too high? Indeed, it is not. Salvation is the one priceless gift that all the possessions of the earth cannot match in value. For Christ, then, we give welcome room. And we bid Him stay!

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Friday, November 15
BE YOUR BEST

Read II Timothy 2:19-21

He will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work.

God never expects more of you than you are capable of doing, and He never wants you to be anyone else but you. Further, He wants you to find out all you can about yourself, accept yourself, and be what you are to the very best of your ability.

This, of course, applies if you are in sanctification. Then you are a vessel in the "household" of the Kingdom. Perhaps not one of gold or silver; more likely one of wood or earthenware. It doesn't matter. What does matter is that you are a vessel, and that you are consecrated and thus useful for whatever God calls you to do.

It may be as a good, Christian father or mother, God calls you. Or as an usher in church, or a Sunday school teacher, or League president or program chairman. In whatever capacity you serve be determined to serve to the very best of your ability. It is what you do with what you have been given that God is interested in.

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Saturday, November 16
THE LAMP STAND

Read Mark 4:21-25

And he said to them, "Is a la brought in to be put under a bushel, under a bed, and not on a stand?"

Everyone can see how pointless it wo be to bring a light into the room in or to have light, then proceed to cover it so that it does not give light. But t is exactly what happens when we h been given the Light of the Word a then proceed to draw the shades of tongue and Christian living. If we not let it shine we are failing in the pl assignment of Christian living.

How can I shine? Need I become a p tor and preach to a congregation? N I go out on the mission field of Church? Should I join myself to so movement where I will be asked to g witness? These are all fine in themselv but the Lord asks us to shine where are. And we can.

It must show in our very lives. It show in our witness; in what we do Christian people. The Light of life good to show to the world about us!

East German Pressure On

Leaders of the United Evangelical Lutheran Church in Germany, meeting in Hannover, expressed grave concern over plans of East German Communists to make participation in atheistic youth dedication ceremonies virtually obligatory for all teenagers.

The plans were announced by Walter Ulbricht, first secretary of the Socialist Unity (Communist) Party, at a rally of the Communist youth organization in Sonneberg, Soviet Zone.

A conference of leaders of Evangelical regional churches, held in Berlin under the chairmanship of Bishop Otto Dibelius, previously announced it would make a formal protest to the East German government against Mr. Ulbricht's speech.

The Red party boss told the rally at Sonneberg that all boys and girls "must participate in the youth dedication ceremonies irrespective of the beliefs in which they have been brought up."

The ceremonies are an atheistic counterpart of Christian Confirmation and First Communion devised by the East German Communists to wean children away from religion.

In their resolution the Lutheran leaders here recalled that Premier Otto Grotewohl of East Germany had assured Evangelical bishops last year that participation in the dedication rites was entirely voluntary.

The Lutherans said Mr. Ulbricht's speech indicated that all children, including those from Christian homes, would be pressured through state organizations and organs into taking part in the ceremonies.

This would violate the freedom of conscience guaranteed in the East German constitution, they said, and create a "new situation in Church-State relations."

Norway Election Results

Norway's Christian People's Party lost two of their fourteen seats in parliament as a result of the national elections which returned the Labor Party to power for the next four years.

Observers said, however, that this loss does not mean a weakened Christian influence in parliament, as many active church members were elected from other parties. Of the six pastors elected, two are from the Labor Party, two from the Conservatives, and one from the Liberal Party.

The Communist Party received the biggest setback in the election, losing one third of its votes and two of its three parliamentary seats.

Launch Reformation Studies

A group of scholars launched plans to establish a center for research in the Protestant Reformation at Concordia Theological Seminary, St. Louis, Mo., an institution of the Lutheran Church-Missouri Synod.

They attended the first meeting of the Foundation for Reformation Research which will gather material for the center. The project is backed by a $100,000 fund that includes a grant from the Aid Association for Lutherans, an Appleton, Wis., insurance company.

The foundation will collect and collate original documents pertaining to the Reformation era, and microfilm all important primary and secondary sources connected with the subject. These include the continental, English, and Scandinavian phases of the Reformation, the Counter-Reformation, and other related historical periods.

The collected materials, available to students and scholars, will be housed in a library and research center at the seminary. A full-time director will be named to head the work.

Members of the foundation's board of directors are Dr. Roland H. Bainton of Yale University; Dr. Jaroslav J. Pelikan of the University of Chicago's federated theological faculty; Dr. Theodore Tappert of Lutheran Theological Seminary, Philadelphia; Dr. Harold J. Grimm of Indiana University; Dr. Carl S. Myer of Concordia Seminary; and Dr. Ernest G. Schwiebert, command historian for the Air Research and Development Command, Baltimore, Md.

—RNS Photo

KOREAN RALLY ATTRACTS 15,000—Shown here are some of 15,000 persons who attended a rally in Seoul, part of a three-week inter-denominational evangelistic crusade sponsored by the Korean National Council of Churches.

In Little Rock . . .

Prayer, Prayer, Prayer

The call to prayer in Little Rock, Ark., was loud.

The prayers rose from many quarters as a result.

Some prayed that God would permit integration.

Some prayed that God would keep segregation.

The Protestants prayed, the Catholics prayed, the Jews prayed, the National Council of Churches called for prayer, the whites prayed, the Negroes prayed.

Here are the chronicles of prayer in Little Rock:

Reconciliation Prayer Services

Religious leaders hailed the special services at which more than 5,000 persons prayed in 84 churches of various denominations in Little Rock for a peaceful solution to the school integration crisis. Similar services were held in other parts of the state.

Episcopal Bishop Robert R. Brown of Arkansas, leader of the "ministry of reconciliation" movement, said the attendance was larger than he had anticipated.

"This indicates a desire on the part of citizens to want God's guidance in matters of law and order," he said. "These men and women gave their own silent witness against violence."

Methodist Bishop Paul E. Martin of Arkansas and Louisiana said he felt sure those who prayed in the Methodist churches represented a "much larger number who paused for their own prayers at service time."

The Rev. Dunbar H. Ogden, Central Presbyterian pastor and president of the Greater Little Rock Ministerial Association, declared: "The spirit of the services indicates a strong concern in the minds and hearts of the people to know what is the right thing to do."

Msgr. James E. O'Connell said Catholic attendance represented about one third of the Catholic population. "The fact that 2,000 Catholics went to their churches to petition for guidance is powerful proof of their respect for authority," he said.

Rabbi Ira E. Sanders of Temple B'nai Israel said the attendance was far beyond his expectation. "I was impressed with the fine cross-section of people."

Three Presbyterian ministers, from their pulpits, called for members of their congregations "to refrain from joining any group whose purpose is to defy the nation's laws."

About 300 persons in Trinity Episcopal Cathedral prayed for restoration of the public peace, for the country, for the President of the United States, the governor of Arkansas, and "those in civil authority," for the young people of the community, for the schools, and for the colleges.

Segregationists Pray Too

Six hundred segregationists, who term themselves "fundamental and conservative Baptists," prayed in Central Baptist Church for the removal of federal troops from Central High School and for the nine Negro students integrated there to return to their own high school.

The Rev. M. L. Moser, Jr., missionary pastor of the church, said the troops "are surrounding our city schools without authority and endangering the lives of our citizens." He prayed that "everyone from the President on down to our last citizen might not resort to violence in this issue."

Thirty-eight pastors attended the service, held on the eve of special prayer services for "law and order" and "understanding and compassion" held by Protestant, Roman Catholic, and Jewish houses of worship over the state.

Mr. Moser, Sr., said that "Baptists are not Protestants, but a distinct and separate group." He said the services in his church were not a segregation rally but a prayer meeting.

The younger Mr. Moser prayed that "our Governor (Faubus) might be led to continue on the path that he knows to be right and to continue to fulfill his duties as chief executive of the state of Arkansas and to preserve the rights of all citizens."

All America Prays

Dr. Eugene Carson Blake, president of the National Council of Churches, told Little Rock religious leaders he had asked the council's constituent churches to join them in prayers on Oct. 12 for "understanding and compassion" and the preservation of law and order in the school integration crisis there.

—RNS Photo

WORSHIP ON MAYFLOWER—New York City children attended a special worship service recently on board the Mayflower anchored in New York harbor. Junior choir youngsters are pupils of the school conducted by the Second Spanish Evangelical Church. The Rev. Carl E. Flemister, minister of education at the church, led singing during the service.

He made known his action in telegrams to Protestant, Episcopal, Roman Catholic, and Jewish leaders who were the moving figures at a meeting of 50 clergymen in Little Rock that launched a "ministry of reconciliation" among the people of Arkansas.

Scholarship Fund Started

A Unitarian minister in Bethesda, Md., and his congregation launched a college scholarship fund for the nine Negro pupils of Little Rock's Central High School "in recognition of the courage and dignity they have shown in the face of mob violence."

The Rev. John Baker of the Unitarian Church of Montgomery county proposed the fund in a sermon and started it going with a $100 contribution. The congregation also contributed. The minister asked members to help spread the campaign to all parts of the country.

Mr. Baker said that if the fund becomes large enough it also could provide scholarships for white pupils of Central High who treated the Negroes with friendliness and "had the bravery to be human even as the mob was howling outside."

Issue "Liberty" Stamp

A commemorative three-cent stamp honoring religious freedom will be issued at Flushing, N. Y., on Dec. 27, Postmaster General Arthur E. Summerfield announced.

The occasion will be the 300th anniversary of the Flushing Remonstrance, believed to be the first declaration of religious liberty by ordinary citizens in American history.

Details of the stamp's design will be announced later, Mr. Summerfield said.

The Remonstrance was a message to Gov. Peter Stuyvesant of the Dutch colony of New Amsterdam signed by 31 citizens of Flushing protesting against an edict banning Quakers from the colony.

Earlier this year the Post Office Department authorized a slogan cancellation for mail at Flushing bearing the inscription: "Flushing Remonstrance, 1657-1957, Origin Religious Liberty in America." It has been in use since August.

Observances of the tercentenary began at Flushing on Oct. 9 and 10. They included a parade to Bowne House and the unveiling there of a granite monolith bearing a plaque quoting the Remonstrance. The monument was paid for by the Flushing Society of Friends.

Pursue Ecumenical Study

Forty students from nine denominations in 16 countries are attending the sixth Graduate School of Ecumenical Studies at the World Council of Churches' Ecumenical Institute in Bossey near Geneva, Switzerland.

They will study the responsible use of power and authority by the Church, its missionary task, and the history of the ecumenical movement.

Other areas of special study include the beliefs and practices of Baptists and the meaning of baptism for the unity of the Church.

During the four-and-a-half-month course, staff members of the institute will lead discussions on Continental, British, and American theology, the Old and New Testaments, ecumenical documents, and various worship practices.

Nine of the students are from the United States, four from Holland, and four from England. Other countries represented are Germany, Australia, Canada, Greece, Korea, Brazil, Ethiopia, Formosa, France, Ghana, Iceland, India, and Finland.

Move Toward Integration

Ninety-seven of the 139 Conferences in The Methodist Church have approved a proposed amendment to the denomination's constitution which sets up a procedure for the gradual dissolution of the Central (Negro) Jurisdiction and the integration of its churches, on a voluntary basis, into the five white geographical jurisdictions. Only six Conferences have rejected the amendment.

The proposal must be adopted by two thirds of the total number of Conferences, with a two-thirds vote of approval in each. Final tabulation will be made on the basis of the individual votes cast. It appeared certain, however, that the amendment has been carried.

After all the Conferences have voted, the vote will be reviewed by the Church's bishops and the result announced. The announcement is expected to be made in November.

At some Methodist Conference sessions, speakers stressed that the measure is permissive, not mandatory, legislation and that it does not concern the question of interracial membership in local Methodist churches.

Buy Colorado Club

United Lutheran leaders have purchased the Rainbow Lake Club near Hillside, Colo., for use as a camp to serve congregations of five Rocky Mountain states.

Dr. John F. Futchs of Denver, president of the United Lutheran Church's Rocky Mountain Synod, said negotiations are under way with the Kansas Conference of the Augustana Lutheran Church to share in ownership and operation of the camp.

Located in the San Isabel National Forest amid the Sangre de Cristo mountain range, the camp has an elevation of 8,450 feet and faces the Wet Mountains and Pikes Peak.

Barn Becomes Church

A 12-year-old barn near Indianapolis, Ind., which once housed thoroughbred horses and prize-winning dogs, is being converted into a Protestant Episcopal church.

It will serve as a house of worship for a new congregation of 20 families formed as a mission of the Indianapolis diocese through the assistance of St. Paul's Episcopal church here.

Recalling that Christ was born in a stable, the congregation will name the renovated structure the Church of the Nativity.

When the barn's conversion is completed, the new church will seat 200 persons, with facilities for Sunday school, church socials, offices, and adult and youth activities.

The barn, built in three sections of limestone and cypress, was chosen because it is in a fast growing area.

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New Nursing Director

Miss Edythe L. Alexander has been appointed director of nursing of the Lutheran Medical Center, Brooklyn, New York.

Miss Alexander is the author of "Operating Room Technique" and "Care of the Patient in Surgery," and has also directed three films on operating room techniques for the American Cyanamid Company approved by the American Medical Association.

Miss Alexander is presently associate editor of the *American Journal of Nursing* and was formerly the director of nursing service at Roosevelt Hospital. She is a graduate of Cornell University and Columbia University.

Churches

Eagle Grove, Iowa—Two rooms of the new church at Eagle Grove were named recently. The chapel to be dedicated on November 27 will be named in memory of the Rev. and Mrs. T. J. Severtson, former pastor of Eagle Grove, who died this year. The upper assembly room will be called "Daniel Nelson Fellowship Hall" in honor of the pioneer missionary of the ELC to China. The Rev. K. R. Torvik is pastor at Eagle Grove.

Buffalo Center, Iowa—Ground-breaking services were held on October 13 for a new church building for Bethlehem Church, the Rev. L. G. Mathre, pastor. The congregation, numbering 450 members, was separated six years ago from a multiple parish including Zion Church in Rake, Ia.

Lake Mills, Iowa—Building plans for a new parish unit at Salem Church were approved by the congregation last month. The new unit calls for classrooms built around an open court and a small chapel. The Rev. A. I. Kvamme is pastor.

Brandon, Minn.—Construction has begun on a new church for Grace congregation, of which the Rev. Milton Aarsvold is pastor. The new structure, to be built on the existing basement, will have a seating capacity of 285 and will cost $39,500. West Moe congregation in the same parish celebrated its 90th anniversary recently. Speakers included Dr. J. A. Aasgaard, president emeritus of the ELC; Dr. A. E. Hanson, president of the Northern Minnesota district; and the following former pastors: E. O. Barsness, A. T. Tjornhom, and Edward Livingston.

Marshalltown, Iowa—A new parsonage was dedicated for Elim Church recently by the Rev. M. O. Kraabel, vice president of the South Central district. Cornerstone of the congregation's new educational building was laid at another service by the pastor, the Rev. B. O. Lokensgard.

Brooklyn, N. Y.—Sunday Sept. 15, witnessed an installation service unique in many ways. On that day Trinity Church, Brooklyn, installed three pastors to serve in the congregation: the Rev. Agnar S. Tanner, senior pastor; the Rev. Ivar Aus, pastor of the Norwegian division; and the Rev. Robert Nervig, pastor of the Youth division of the congregation. Adding to the uniqueness of the service was the fact that the act of installation was performed by Dr. Jacob Tanner, 92-year-old father of the new senior pastor. Dr. Tanner was pastor of Trinity Church almost half a century ago. He is at present a member of the faculty at Waldorf College, Forest City, Iowa. The Rev. J. I. Opsal was liturgist and the sermon was preached by the Rev. C. O. Pederson.

IOWA EDUCATION UNIT—A new $47,000 parish education unit was dedicated in October at First Church, Dows, Ia., the Rev. A. J. Tolo, pastor. The Rev. M. O. Kraabel, vice president of the Iowa district, conducted the rites, and Dr. J. C. K. Preus, former director of education for the ELC, was the speaker. The new building houses 14 classrooms, pastor's office, and church school office.

People

Dr. E. S. Hjortland, pastor of Oak Park Church, Chicago, will direct a five-week tour through Europe and the Holy Land early next spring.

The Rev. Olaf E. Magis has resigned as pastor of the Westby-Comertown parish of Westby, Mont., to accept a call to Polson, Mont., effective December 31.

The Rev. Henry B. Kleinert, formerly of Eau Claire, Wis., is now chaplain of the college and teacher of Bible at Midland College (ULCA) in Fremont, Neb.

The Rev. Paul D. Sather, formerly pastor of the ELC parish at Baltic, S. Dak., has begun work in his new parish, Bethlehem Church in Longmont, Colo.

The Rev. Gene Moen, formerly pastor at Gig Harbor, Wash., is now serving the following two-church parish: Bethlehem Church in Broadhead, Wis., and Trinity Church in Durand, Ill.

The Rev. Ocee Johnson has resigned as pastor of St. Petri Church, Story City, Iowa, to accept the call to Big Timber and Melville churches in Big Timber, Mont.

The Rev. O. G. Aasen is presently doing a half-hour devotional service in Norwegian every Sunday over radio station KGDE in Fergus Falls, Minn. This broadcasting season marks Pastor Aasen's 31st year of radio ministry.

Anniversaries

Frankfort, Mich. — Trinity Church, the Rev. Arthur C. Towne, pastor, celebrated its 75th anniversary on October 4-6. At Friday services new chancel paraments were dedicated. The Rev. Dale Larson was the speaker. A confirmation reunion banquet was held on Saturday at which the Rev. Viggo Aronsen was the speaker. The Sunday morning festival worship sermon was preached by Dr. O. G. Malmin. Trinity Church was organized in 1882 by the Rev. John L. Maakestad. The present church building was erected in 1922.

Fort Ransom, N. Dak.—Standing Rock Church, the Rev. Roger Paulson, pastor, celebrated its 75th anniversary October 6. Speaker at morning worship services was the Rev. Lloyd Svendsbye, instructor in religion at Concordia College. Two former pastors spoke at the afternoon anniversary observance: G. B. Sandager and J. S. Strand.

Glenwood, Minn.—Barsness Church near Glenwood observed its 90th anniversary on Sunday, October 13. Dr. A. E. Hanson, president of the Northern Minnesota district, and a former pastor, the Rev. Leonard Thompson, were speakers. Emphasis at the anniversary program was on the need for a parish education unit for the church. The Rev. Oliver N. Pederson is the present pastor of Barsness Church.

Long Prairie, Minn.—Services commemorating the 25th anniversary of the American Lutheran Church in Long Prairie were held in September. Dr. A. E. Hanson, president of the Northern Minnesota District, and the following pastors spoke at the events: Wallace Asper, Gordon Rasmussen, Arthur Johnshoy, M. O. Kraabel. The Rev. Eldon H. Lyso is pastor at Long Prairie.

The following directories are available from the National Lutheran Council, 50 Madison Ave., New York 10, N. Y.:

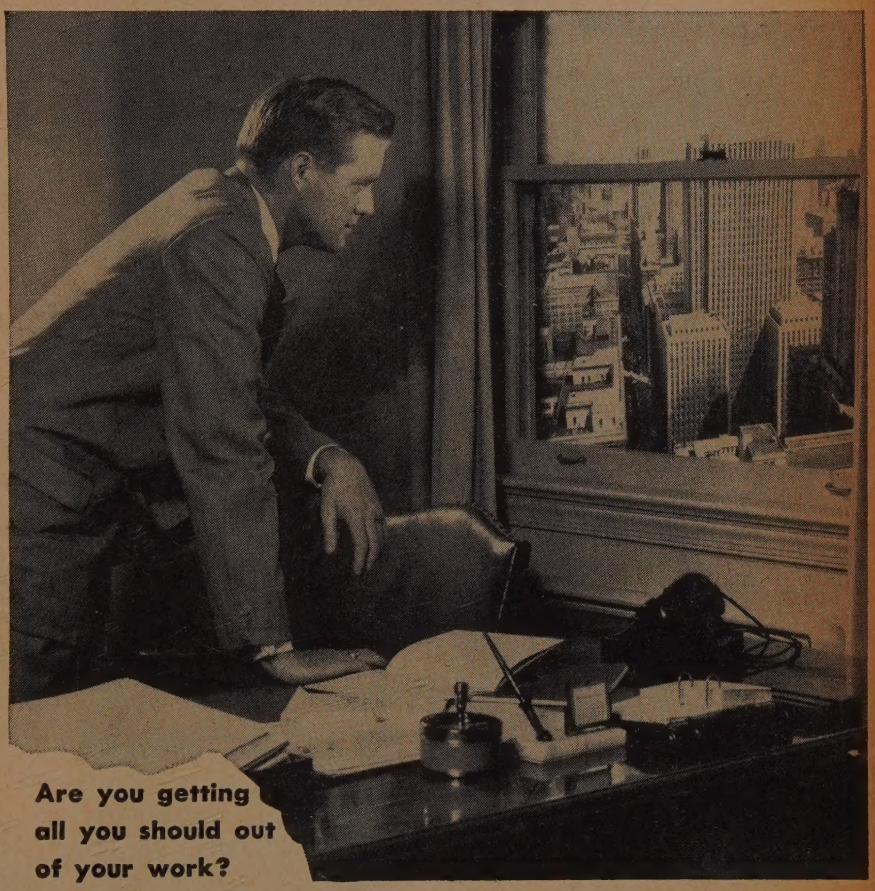
Lutheran Church Directory for the U. S. and Canada $1.25
Lutheran Church Supplementary Directory ..... .50
Directory of Lutheran Agencies and Institutions 1.00

Mrs. C. K. Solberg is anxious to find copies of the following books written by her late husband: History of the Zion Society for Israel; Scriptural Evangelism; In Quiet Moments; and At the Feet of Jesus. If you have any of these books and are willing to part with them, please write to Mrs. Solberg at 4145 Harriet Ave., So., Minneapolis, Minn.

Wanted—a copy of the book, What Can Literature Do for Me? by C. Alphonso Smith. This book was used in Dr. George Weida Spohn's freshman literature course at St. Olaf during the early 1920's. Please write to Mrs. Oren T. Bergfald, Clarion, Iowa.

Circuit Conventions

Mondovi, Nov. 17-18, Chimney Rock Church, 9 mi. south of Eleva, Wis.



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5 bedroom house in Watertown, S. Dak. Hot water heat, new furnace, barn with garage. Excellent location. 536-1B

2 story, 4 bedroom house in wooded area, 2 blks. from Lake Geneva in Williams Bay, Wis. Gas heat, fireplace, subdivision for pier. Near ELC church and school. 536-2B

Businesses

Combination produce station and grocery store in S. Minn. Apartment in connection. Near ELC church. 536-3C

Income property for sale in E. Ia. Six apartments in connection. Reasonable price. Terms if desired. 536-4C

Suburb grocery store for sale. Volume is $75,000 annually. Located in E. S. Dak. Reason for selling due to purchase of store in another state. 536-5C

Bldg. 36 ft. x 70 ft., grocery store; 3 living rooms in rear—modern. In N. Minn. tourist town. Price: Bldg. $7,000 plus fixtures—$2,500 plus stock at wholesale. 536-6C

WANTED TO BUY

Christian man would like to buy or lease a body shop. 536-7C

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Wanted, woman or couple to share bungalow (2 bedrooms) nicely furnished, good location, near Seminary in St. Paul. 536-8B

HELP WANTED

Housekeeper for elderly couple and son in S. Mpls. home. Should be able to help with housekeeping and cooking duties. Wage open. Close to Lutheran church and near bus line. 536-9F

Lady without a home to come and live with widow who has a home. To be companion. 536-10F

Needed in Home for Aged, Chicago, woman with general office experience who can be receptionist also. Knowledge of shorthand helpful but not essential. Must be able to type. Good salary and extra compensations. Congenial working conditions. 536-11F

Needed in Chicago Home for Aged, registered and practical nurses. Good working conditions and compensation. Room and board are optional. 536-12F

Veterinarian needed at once in Howard Lake, Minn. 45 mi. from Twin Cities. Very heavy dairy community. 536-13G

Director of parish education and youth activities by large Chicago congregation. Salary determined by experience and training. 536-14G

Married man wanted for general farm work in SE S. Dak. Modern house, near Lutheran church. A Lutheran with farm experience desired. 536-15G

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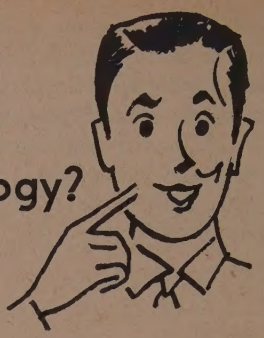

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A Prayer

Thy hand of benediction, gracious Father, over the youth of Thy Church; Thine everlasting arms about them to protect and strengthen; Thy Spirit around them to guide and lead.

Forgive Thy Church and all of us our indifference to the needs of our youth. Forgive our apathy. Help us to understand that it is a difficult time in which to be young. Teach us what we may do to be of help.

Compassionate Christ, provide wisdom and grace to these beloved young people. Enable them to make life's most important decisions in life's most tender years—always in accordance with Thy will and Word. Show them their place in Thy Church, their task in Thy Kingdom. Give them grace to submit to Thy holy will.

Thanks be to Thee, O Christ, who always giveth us the victory. Let our youth lead victorious lives on earth; and let them inherit Thine eternal glory. Amen.